[For information on the locations and construction of casbahs (fortresses), see category 712.]

609 /245 cont./

574

[344] I. The hospitality. -- There does not exist in the high valleys of the Atlas any tribal house intended for meetings of the assembly and for the sheltering of passing guests, such as the ones that were observed by de Foucauld at the edge of the desert.

[485]

*[634] Strangers, /246/ few in number besides, could not stay in the country more than one or two days; if they wanted to linger there,

[162] they would have to settle down in the fraction in the capacity of inhabitants, "soukkan." Those who wish to settle in this way for

609 some time in the villages put themselves under the protection of

57 a rich man and take shelter modestly in a small enclosure that

556 they construct on one side of the master's house. Most often the

563 latter is personally responsible for the crimes or offenses of which

[672] the "soukkan" on whom he has agreed to exercise his patronage

[464] may become guilty. Hired for their work, they remain foreigners.

609 Even after a year's sojourn, they are not always subject to the

641 obligations of war or taxes that weigh on the inhabitants of the

563 country. On the other hand, in the fractions of the plain, where the renewal of the population is much more active, the foreigner can acquire citizenship after a short stay.

609 When it happens that foreigners present themselves in num-

166 bers at the frontier of a "taqbilt," driven out by internal wars or

*634 vengeances that are practiced against them in their canton of

563 origin, a consultation of the jema^{c}a of the "inflas" is necessary in order to enable them to settle down. If they are approved and their presence can strengthen the group that gives them refuge, they settle down to live with their flocks in part of the valley and build a hamlet, but they by no means participate in the government of the fraction that accepts them. Long years are necessary for them to come to find their place on the council.

It is unparalleled in the Sous that new arrivals would have had to buy citizenship for money. In critical periods, weak fractions have gladly appealed to outsiders for reinforcement, and even give them money, grain, or nuts to facilitate their establishment; but often the situation of the latter remains precarious